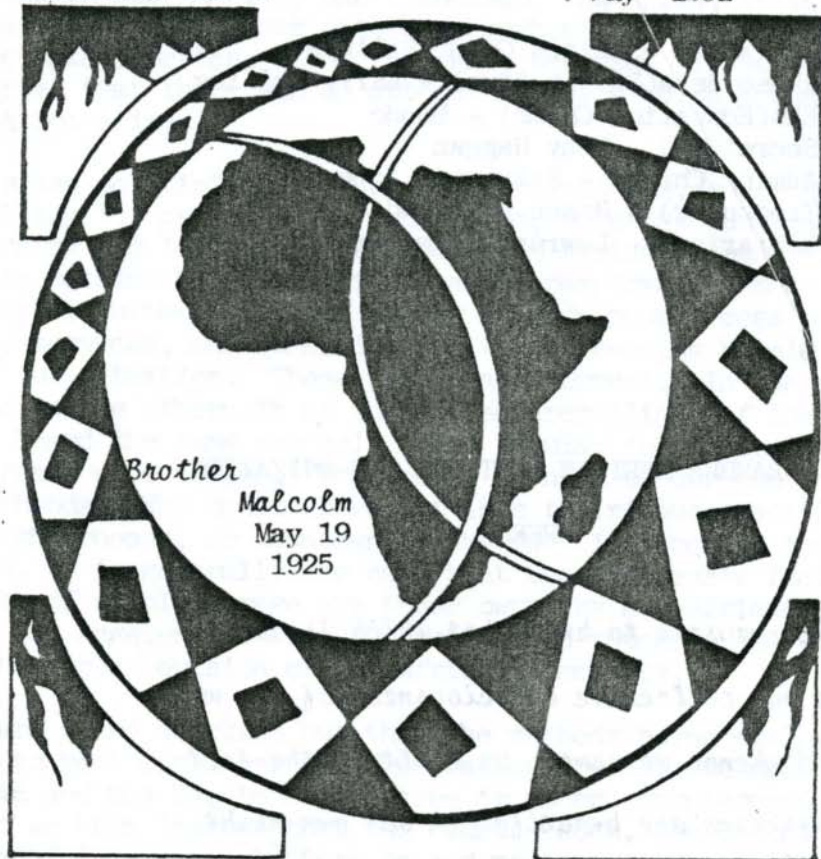


HARAMBEE FLAME!

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORG ANIZATION

CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

Editorial

As of this writing, buildings are burning, businesses are being relieved of their merchandise, people are being assaulted, and other manifestations of African people's anger at the verdict in the Rodney King beating case are taking place in Los Angeles, San Francisco, Las Vegas, Atlanta, Seattle, and in other cities throughout the United States of (occupied) America. Even in Omaha, Nebraska, it has been reported that there was an attempt to set a North Omaha police station afire.

African politicians, preachers, entertainers, and others are calling for calm and, in many cases, pointing out that the burning and looting of businesses in African communities does nothing but result in greater unemployment among our people, further cut down on our already poor access to goods and services, and otherwise add to the seeming hopelessness of our situation. These people are correct. In the midst and in the aftermath of the violent rebellions of the 60s, we heard the same counsel. Even regular folks out on the streets were asking, "Why are we burning up our own neighborhoods? Why don't we go out into their(Caucasians') neighborhoods, or downtown?" The fact is, though, then as now, it is generally the case that the businesses facing the bulk of people's rage are those owned by non-Africans. And in Los Angeles, some of the action has touched Hollywood and other areas outside of the African community.

There is no question but that the methods being employed by us to vent our anger and frustration are not the most effective and may be, to some degree or other, counterproductive. But we have learned that the court system, the ballot box, peaceful marches, letters to and meetings with public officials, and other such "legitimate" means of seeking redress for grievances are not effective either.

When that jury acquitted the uniformed brutalizers of Rodney King, it was only following a long-established tradition of Caucasian juries declaring through their verdicts that Caucasian cops are justified in doing whatever they please to Africans and other people of color. It is but a domestic version of "my country, right or wrong." Most of us, being well aware of the history of the police and courts in relation to this country's African population, were probably not

surprised at all by the L.A. verdict. But, to be sure, there were African folks who were saying to themselves: "We've got them this time. Roll the video tape." And the video tape was rolled, as it was in the Don Jackson case (in which Jackson, an African cop, was shoved by a Caucasian cop, head-first, through a storefront window). But still no justice. On the streets, African people are saying, "No justice, no peace."

News commentators, African "leaders," and others are saying that they understand our anger but that we are not justified in using violence, in breaking the law. Some of us scratch our heads incredulously, thinking: "We understand the stresses experienced by the police, but they're not justified in using unwarranted violence against persons they apprehend; we understand the U.S. obsession with being king of the international hill, but it wasn't and isn't justified in using violence against Libya; we understand George Bush's ancestors' greed, but they weren't justified in using violence to enslave African people and to move the indigenous people of this land to the edges of extinction." Even without a video tape, we can see that there is a double standard relative to the use of violence, one by which the United States of (occupied) America can use violence to achieve its ends but by which those whose rights are violated by the U.S. are to have no recourse to violence.

In one of the many news broadcasts covering the aftermath of the L.A. verdict, a young woman running out of a store with several expensive-looking coats hanging over her shoulder was asked why she was stealing. Her reply was that what she was doing wasn't stealing but that she was getting a portion of what was owed to her by the jury that acquitted the police who had beat up Rodney King. Maybe she was just trying to be clever and really didn't mean what she said. But, on the other hand, maybe she knew precisely what she was saying and meant it. Maybe she was saying that the city of Los Angeles and/or the U.S. has proven to her beyond the shadow of a doubt, through this jury decision and related criminal "justice" procedures, that "freedom and justice for all" is a sham; and that, this being the case, "the system" has lost its legitimacy and owes a debt to those it has deceived. Whatever the

actual frame of mind of this young woman, and however much we use a word such as "rationalization," many, if not most, of the people burning, looting, and so forth do not see what they're doing as wrong. And while many of them are simply taking advantage of the situation in order to get paid (in an essentially material sense), many others are doing what they're doing in order to get even.

But this is not just a matter of injustice and response to injustice. It is also a matter of power and the exercise of it. The people raising hell in Los Angeles and other cities have no political power, have no economic power, have no other kind of generally recognized power. But as they look at the final tally of millions of dollars in property loss, of police and/or other non-Africans injured or dead, and other figures, they will be able to say, "We did that." When people have nothing they can call (constructive) "power," they learn that there is one power they can always have and exercise—the power to destroy.

But why their own neighborhoods? Maybe economically impoverished African people in this country, and our young in particular, understand something that our "responsible leadership" doesn't: that we are foreigners in this land and, thus, find it difficult to attach to this land the kind of sacredness this nation's indigenous people do. In that we are descendants of those who were forced to come here and live under the power of those descended from the people who did the forcing, we sense that the U.S. is a plantation, that "our" neighborhoods are essentially "Mr. Gilmore's Property." We pay rent to a Caucasian, make mortgage payments to a Caucasian, drink milk from Caucasian's cows, etc. How, then, do we expect economically impoverished African youth not to feel, on some level or other, alienated from "their" neighborhoods? How, then, do we expect them to actually feel that they have a stake in the upkeep and/or protection of neighborhood properties? When the owner of the plantation has fronted us off so plainly, as in the King beating and subsequent verdict, we feel as though, and rightly so, we've been slapped in the face right in front of everybody. We went off. And none of Mr. Gilmore's property was off limits, except that many businesses owned by African folks were cut some slack.

We stand before the rubble and the smouldering ashes and watch people like Jesse Jackson, Ben Hooks, Charles Rangel, and other like-minded persons gesticulate passionately about a time for re-building and a time for healing. We hear George Bush talking about how many National Guard and federal troops he's going to put in the streets and sounding like he's having a Desert Storm flashback. But what we're not seeing and hearing are African leaders addressing the fundamental question of how we're going to concretely deal with a U.S. that is not our land, with a structure of power that is racist, with an economic system in which we appear to have become superfluous. Who is giving us legitimate guidance with regard to these matters. None of our "responsible leadership" can accept the fact that this is the country of its indigenous people and that the U.S. government and the Caucasians it represents are foreign occupiers. While these folks can generally accept that the power structure is racist, they want desperately to believe that we can somehow talk or pray or lobby that structure out of its racism. And though these folks do seem to have an understanding of the fact that the economic picture has changed and that, consequently, our own economic future doesn't look good, they have a truly blind faith in capitalism and believe that, somehow, it is going to make room for us. Whether Democratic or Republican, liberal or conservative, our "responsible leadership" is incapable of giving serious consideration, if any consideration at all, to anything other than some level or other of tinkering with the system. Our "responsible leadership" can talk to us about civilian review boards and police sensitivity training but can't talk about our having autonomous police forces under African community control; can talk to us about enterprise zones and job training but can't talk about us having autonomous communities in which we have control over our own goods and services and and the raw resources from which they are produced; can talk to us about how we must make the U.S. Constitution work for us but can't talk or even think about the basic question of whether the U.S. government, as the representative of a settler state, is legitimate in its authority.

In short, we are faced with hell and our "responsible leadership" wants to offer us sun tan lotion. Sun tan lotion just aint good enough.

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization (parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa (p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

More Skeletal Remains Of Africans Found At 17th-Century Bur-

ial Site In Lower Manhattan

"Construction workers at a federal office building in Lower Manhattan have discovered 500 more skeletal remains at the site which was a 17th-century Negro burial ground...

"At the meeting with Bill Diamond, a federal administrator at the General Services Administration, and representatives from the mayor's office, it was agreed that no more skeletal remains be removed from the site until a controversy over a fitting memorial to the ancestors is resolved.

"Currently, the remains are being unearthed and taken to Lehman College in the Bronx to be analyzed...

"Instead, he(Sonny Carson) said experts from such renowned African-American institutions as Howard University and Spellman College should be invited to help provide proper information obtained from the ongoing discoveries at the burial site.

"Meanwhile, (Elombe)Brath said the 500 new bodies discovered here this week lend credence to a growing speculation that over 20,000 ancestors, from the African motherland may have been buried at the site during the 17th century. Blacks were brought to America as slaves in the 16th century..."

-from "500 More Bodies Found At Negro Burial Site," pages 1 and 34, April 18 NEW YORK AMSTERDAM NEWS

Pan-Africanism Made Concrete

"...two years after Namibia won its liberation from South Africa, its president, Sam Nujoma, who has had a long standing relationship with Black nationalists in this country, has invited a fact-finding delegation of the African Nationalist Construction Movement, headed by Robert Acemendeses Harris, to visit the southern African country for approximately a month...

"We are going to Namibia to help our brothers and sisters. It's a wonderful thing for an African president to tell us 'Africa is your home', Black Rose, chair of the Universal African Relief Committee, said...

"Elombe Brath, chairman of the Patrice Lumumba Coalition, noted the close association Nujoma has had with nationalists in this city for over 30 years. He said Nujoma first visited Harlem in the beginning of the '60s and met with the late Carlos Cooks, then head of the African Nationalist Pioneer Movement, prior to the formation of SWAPO...

"Now the government is planning to institute a land reform policy that will appropriate lands held by absentee Germans and White South Africans, reports note...

"When the delegation returns from its fact-finding mission on May 15, Harris said he will report to the community and then be better prepared to announce the kind of skilled people from the African diaspora Namibia needs to help rebuild it..."

-from "Namibia Welcomes Support From Africans In Diaspora," pages 3 and 49, April 18 NEW YORK AMSTERDAM NEWS

"The owners of Philadelphia International Records, Kenny Gamble and Leon Huff were recently guests of Akbar Muhammad, Director of the Nation of Islam Information Center in Ghana, West Africa.

"Kenny Gamble and Leon Huff made a thirteen day tour of the Gold Coast with their wives, Fatimah Gamble and Stephanie Huff...

"During their visit they participated in the 10th year celebration of P.N.D.C.(Provisional National Defence Council)...

"One of the high points of the trip for the Gambles and Huffs was the tour of the Slave Castles in Cape Coast. They went into the dungeons where Africans were held captive before being shipped to the Americas. They also toured the West Africa Museum where they received a chronology of events occurring in the 'Castle' relating to the capture and shipment

of Africans to the West...

"Gamble and Huff also talked to Ghanaian leaders in the music business...Gamble and Huff promised to return to Ghana to begin talks on the fusion of African and African American music.

"The group journeyed to Kumasi, the second largest city in Ghana and home of the Asanti people. They were received by the Asanti Hinte, traditional King of Asanti Land and attended a naming ceremony for the new health care clinic in the region...

"Also visiting Ghana during the time of the Gamble & Huff tour were Rita Marley, Ziggy Marley and the Melody Makers..."

-from "Gamble & Huff Hit The Road To Ghana," pages 2 and 4, April 16 CLEVELAND CALL & POST SHOWTIME

African Mayor Of Seattle Reportedly Seeks Police-State

Programs/Economically Poor African Area Targeted

"Several weeks ago, word got out to an enraged community that Seattle Mayor Norman Rice had secretly applied for a Department of Justice 'Operation Weed And Seed' grant which, among other things, gives the city the option of adopting programs which establish virtual martial law in 'target areas', places five 'counterintelligence agents' in Seattle's communities, and creates border patrols around the target area, 'boot camps' for juvenile offenders, and 'trigger lock', which imposes federal penalties for local offenses.

"Seattle's designated target is its Central Area, an economically depressed, predominantly Black community where the police already stop youths just for being on the streets, inform them they are suspected of drug trafficking, and give them a choice: they can be arrested on the spot, or sign an oath stating they will not enter this area again within the year or they'll be automatically jailed. The ACLU currently represents five families living in a target area whose children were stopped by police on neighborhood streets and made to sign these oaths. The youths have been unable to return to their homes since.

The Weed and Seed program is also being introduced in Denver, Atlanta, Kansas City and 11 other cities, without public notice. The only opposition so far has been in Seattle...

-from "More Repression In Seattle," page 7, May 7 THE .
NATIONAL ALLIANCE(N.Y., N.Y.)

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HARAMBEE FLAME

Harambee Afrikan Cultural Organization

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Africans In Uruguay Deal With Racism

"...Mundo Afro is an Uruguayan non governmental organization (NGO) whose members believe that society has not taken responsibility for the racism directed against 160,000 descendants of Black Africans who live in the country. Through this organization, the Black Uruguayan community is fighting segregation and looking for its own roots...

"Beatriz Ramirez, the secretary of Mundo Afro believes there is also a self-marginalization on the part of the Black community...

"However, she said, 'With our work in the barrios, the search for ways to improve the standard of living, communication courses and leadership training for recreation leaders and social workers to deal with problems related to women and young people, the situation is changing'...

"The Black population, Uruguay's only visible ethnic minority, has been consistently destined to work in the service industry...75 percent of women are domestic workers, according to NGO studies...

"The standard of education among the Black population is considerably lower(than that provided for the non-African population). The majority finish primary school, but very few finish high school...

"Meanwhile, Mundo Afro continues working toward rescuing the cultural values of their ancestors...

"In the South American country, whose capital was one of the continent's major slave ports, little or nothing is known about Africa..."

-from "Black Uruguayans Face Hidden Racism," pages 13 and 15, April 6 THE FINAL CALL(Chicago, IL.)

(Cont. on page 12)

POETRY/STORY/GRAPHICS

REALITY CHECK

can you hip hop to
naughty by nature
stand censored with
2 live crew
bumrush with ice cube
or are you blacker than professor x
krs-one ladysmith black mambazo
do you hear queen latifah sun ra
what are you brothers about nowadays
when the fire in your heart
no longer burns
for life but pleasure in power gold white flesh
uzi determining what slave chains could not do
how many of you know
what langston hughes was thinking at 23 27
your age
or who paul laurence dunbar was writing for
we the niggerati
whose skin we hate more than our selves
we who gladly accept the long-handled mop and pail
over books and brains
we sweat
to scrub away the reminisces of ralph ellison
richard wright zora neale ahhh! ms. hurston
who gave us "Color Struck"
but aren't we apt to wanna bes
we wanna be whiter than meaner than crazier killers
than those claiming we are no more than junkies
cracked on wine crime infested unbalanced
less than man
the dark dusk
moving toward oblivion
satisfied being nothing
but living a waste
of time.

Willi Otey

Willi is an African prisoner on Nebraska's Death Row.

Aborigines Catching Hell Too -- Kangaroo Court

"Australia's federal government has brought the issue of Aboriginal prisoners to Parliament as controversy rages over police treatment of Aborigines in several states.

"Television documentaries broadcast recently showing police racism toward Black Australians and a draconian juvenile-crimes act passed in March by the Western Australia state government have ignited debates anew over the rights of the indigenous Aborigines...

"The issue has erupted anew two years after a royal commission charged with investigating 'Aboriginal deaths in custody' released its findings. The report said 88 men and 11 women died between January 1980 and May 1989. Sixty-four percent of the deaths occurred in police custody while 33 percent occurred in prison. Three deaths were recorded in juvenile detention facilities...

"A Sydney University study reports an 80-percent increase in the number of Aboriginal prisoners in New South Wales. It said 25 more Aboriginal deaths in custody have occurred since the royal commission concluded its investigations in 1990...

"(a)documentary, *Cop It Sweet*, followed police on their beat in Sydney's Redfern district and recorded the street arrest of an Aborigine for swearing at the officers under the Offensive Languages Act. The police themselves were recorded using similar language throughout the film.

"In New South Wales, anyone convicted under the act is liable for a \$460 fine or three months in jail...

"Seventy percent of about 100 minors in custody of the state are Aboriginal, although Aborigine children make up only 4.3 percent of western Australia's population..."

-from "Unequal Justice Strikes At Australia's Aborigines," page 10, April 15-21 THE CITY SUN(Brooklyn, N.Y.)

COMMUNITY NEWS

There is a member of the Omaha City Council by the name of Steve Exon who, early in April, announced he was making a big push to keep "dirty music" out of the hands of minors by seeking prosecution of record stores caught selling such material to minors. It so happens there's an album by 2 Live Crew entitled "Sports Weekend." And it also was the case that Exon chose this particular album as the focus of his wrath. As we well know, "Sports Weekend," is not the only album containing sexually explicit lyrics. Nor is 2 Live Crew the only group that puts out such albums. And it is worth noting that the members of 2 Live Crew are African.

Somehow or other the leader of 2 Live Crew, Luther Campbell, found out about this whole business, his group being singled out, and goin' on. He commenced to getting word to Omaha that he was going to make a trip out to this thriving miniopolis to give support to record stores selling his albums. He let it be known he was going to arrive in Omaha on April 17 and make a showing at Leola's Records and Tapes, an establishment in the African community.

The 17th arrived and a fair bunch of people, African and otherwise, were standing around at Leola's waiting on Luther to show his face at the place. Well, the hands on the old clock on the wall commenced to ticking away. And the people were wondering where the hell their main boy was. After a call or two to the record store promising that Luther would be there, finally this call came claiming that Luther had received some death threats and wasn't going to make it on that date. Okay, eventually, a few days later, Campbell did set his feet onto Leola's property.

But here's the real stuff. Luther Campbell's made several hundred thousands, if not millions, of dollars off demeaning and disrespecting his own people, African women in particular; and who was there at Leola's holding things down for him on the evening of the 17th?--Phyllis Pollack. That's right...a blond-haired Caucasian female. Aint it something how sometimes things just be falling into place?

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BACK IN TIME

Yaya and Thuya, the parents of Tiye, were...assertive and ambitious Nubians...Their daughter, Tiye, was born about 1415 B.C...

It was customary for a pharaoh assuming the throne to marry a daughter of pharaoh. Such a "daughter" might be a full sister, a half sister--even one's own daughter. By this device the dynasty continuously reinfused itself with its own royal blood, a line which the priests declared was directly descended from the god Amun. But the young ruler, Amenhotep III, defied the priests and arrogantly proclaimed his highly irregular marriage. Thus a Nubian commoner became Great Royal Spouse, and her children, heirs to Egypt's throne with fully royal and fully divine inheritances.

Certainly the young pharaoh saw in marriage to a Nubian woman a powerful instrument by which to pacify the independent-minded nation on his southern border. For 2000 years Nubia had resisted, sturdily and implacably, Egypt's attempts to exploit her own wealth and her access to Central Africa's riches in big game products and fine woods...But if this had been a purely diplomatic marriage, the king's treatment of Tiye denied it. The records reveal a transcendent love affair...

In the earliest days of the marriage he conceded to custom and appeared on state occasions in Thebes with his mother, a princess of the blood. But he soon tired of the formality, relegating his mother to a quiet old age, and Tiye became his constant public companion. From this moment on, he and Tiye became loving husband-wife role models for their children and especially for their son, Akhenaton, and his wife, Nefertiti, who, in an even franker display of affection, would kiss and embrace publicly.

Wedded to her pharaoh when barely 13, Tiye bore him at least four daughters and three sons, the last of whom, Tutankhamen, was born to the healthy Nubian queen when she was almost 50. Three of her sons reigned as pharaohs of Egypt...

Source: BLACK WOMEN IN ANTIQUITY, Edited by Ivan Van Sertima

ANNOUNCEMENTS

Cherokee, N.C. - JUNETEENTH USA '92, a century-old festival celebrating the end of slavery in the United States will be held June 12 through 14 in Cherokee..."The decision to hold the celebration in Cherokee this year is based on the fact that many Black Americans can trace their roots to a Native American ancestor," says Janice Inabinett of the festival. Highlights (of the celebration) include drumming by renowned Black and Native American drummers, storytellers, performances by choral groups, arts and crafts, Bid Whist tournament and a Native American pow-wow...For more information on how to participate in the festival or to purchase advance admission tickets, call 1-800-USA-JUNE.

IBWC(International Black Women's Congress) is issuing a call for papers. If you would like to be a panelist for the 8th National Conference on THE POLITICAL SOCIALIZATION OF BLACK WOMEN: EMPOWERMENT, send a one-page abstract to IBWC before May 1, 1992. Some areas of concern for this conference are Employment, Housing, Health, Religion, Mass Media, Economics, Education, and Relationships. Please address correspondence to: Dr. LaFrancis Rodgers-Rose, IBWC, 1081 Bergen Street, Newark, N.J. 07112. Also contact IBWC regarding its July 11-25 visit/tour in Zimbabwe. Call (201) 926-0570.

The Harambee Afrikan Cultural Organization, Lincoln chapter (Nebraska State Prison) will be holding its annual banquet on June 13, 1992. More information is forthcoming.

The African-American Native-American Truth Project is asking African people in the U.S. who have Native American ancestry to send detailed information, artifacts, etc. In addition, it is seek information on racial violence, harassment, and discrimination suffered by African people in this country. The Project states that it is seeking both to publish information and establish an archives documenting the histories of this country's African and native populations. Inquiries are to be sent to: Bruce Mahaffey; AANATP; P.O. Box 263; East Walpole, MA; 02032

